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ISRAEL IN CHINA.

AN INQUIRY.

BY JOSEPH WRIGHT.

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PREFACE.

THE object of the writer in the following pages is not to invite controversy upon the subject of the national restoration and conversion of Judah and Israel; but rather with the view of attempting, under the Divine blessing, a removal of those prejudices which, alas! even among the people of God, are still lamentably prevalent—their origin being chiefly traceable to too slight an acquaintance with the Holy Scriptures, and attributable, as well, to too servile a deference to the doctrines and systems of men.

And hereupon how strikingly to the point are those exclamations of the Lord Jesus, which, in the days of His humiliation, He so frequently uttered when confronting the then acknowledged teachers of Israel — the Pharisees and Sadducees:—"Have ye *not read* what David did," &c. Matt. xii. 3.—"Ye do err, *not knowing the Scriptures.*" Matt. xxii. 29.—"And ye have not *his word* abiding in you." John v. 38. In close connexion with which is that cardinal injunction—and blessed is he who in childlike simplicity is enabled to obey it at the feet of Him who is "the faithful and true witness"—and it is this, "*Search the Scriptures*; for in them ye think ye have eternal life: and they are they which testify of me," verse 39. And to continue these striking expressions somewhat further, hear Him again silencing His crafty assaulters with the same tried and effective weapon—"the word of God, which is quick and powerful, and sharper than any two-edged sword"—"But go ye and *learn* what that meaneth, &c." Matt. ix. 13.—"Have

ye *not read* in the law, &c.?" Matt. xii. 5.—"Why do ye also transgress the *commandment* of God by your *tradition*?" Matt. xv. 3.—"Have ye *not read*, that he which made them at the beginning, &c.?"—Matt. xix. 4.—"Did ye *never read in the Scriptures*, &c.?" Matt. xxi. 42.—"Have ye *not read* that which was *spoken* unto you *by God*, &c.?" Matt. xxii. 31.—Did He, then, who is pre-eminently the "wisdom of God, and the power of God"—and in "whom are hid *all the treasures* of wisdom and knowledge"—did He pay such uncompromising deference to the written word of His heavenly Father? and shall not they whom the Holy Spirit has been pleased to convince of sin, of ignorance, of poverty and of helplessness—shall not they "*desire the sincere milk of the word* that they may *grow* thereby?" The writer commends these testimonies and remarks with all christian affection—and especially disclaims every approach to the notion of setting himself forth as a teacher of others—and would desire to be merely regarded as a conveyancer of that light which it has pleased God to communicate to him through the simple study of His own word. "The entrance of thy words giveth light; it giveth understanding unto the simple."

J. W.

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16, Wellington Terrace, Waterloo Road.

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COINCIDENCES are ever striking in their occurrence, and most usually engage interests of a gratifying character; or may be, on the other hand, productive of less favourable results. An instance, however, of the former class, and one of peculiar prominence, has but recently transpired—indeed, is, at the present moment, in process of further development, and will, probably, continue to present a succession of disclosures, until the wondrous purpose be consummated in the achievement of its predicated object.

The writer purposes humbly to attempt the establishment of the following position—That the testimony of the Divine Record, as well as the purport of some ancient writings, seem pointedly to bear reference to China as the probable locality of *the long-hidden, and by some considered long-lost, TEN TRIBES OF ISRAEL.*

He would, however, at the outset especially remark, that the exercise he now adventures upon, is not so much with the view of presenting positive proof upon the subject, as to submit an impression which he experiences to be daily deepening in his own mind,—and from which circumstance, by exciting the attention of those who have at command more time and higher advantages, he feels persuaded that much desirable profit might be derived, both as it respects the infor-

mation which might be communicated, and the engagement of a variety of heart-stirring interests which might be thereby insured.

If the *return* of the Ten Tribes to their own land be the certain burden of prophecy, their *existence* as the Ten Tribes needs no voluminous treatise to manifest—the one being most surely attested, the other admits of no question. It might probably, however, excite a smile in the prejudiced to hear it asserted, that the New Testament itself affords ample proof, both of the existence and the certain restoration of *all* the tribes of the children of Israel; and hereupon a few of the most directly conclusive passages may be cited: as—First, in Matt. xix. 28, “And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the *twelve tribes* of Israel.” If the “twelve tribes,” then, are to be the subjects of the enthroned followers of Jesus, the “ten” will occupy no mean position in that glorious kingdom. Secondly, in Acts xxvi. 6, 7, “And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our *twelve tribes* instantly serving God day and night, hope to come; for which hope’s sake, King Agrippa, I am accused of the Jews.” Now, however unable the Apostle Paul might be to designate the locality of his dispersed brethren, still their existence and certain restoration he here expresses his full persuasion of, neither was it with him a matter in the least degree questionable; for, notwithstanding the dreadful crime of which his more immediate kinsmen had been guilty, in having crucified the “Hope of Israel,” and Abraham’s pro-

mised Seed—the Holy Spirit was pleased to unfold to him the sure appearing of the “ Deliverer out of Zion, who should turn away ungodliness from Jacob,” and that “ so,” after the fulness of the Gentiles had come in, “ *all* Israel should be saved.”

Thirdly, in James i. 1, “ James, a servant of God, and of the Lord Jesus Christ, to the *twelve tribes* which are scattered abroad, greeting.” This is a striking feature at the very commencement of James’ epistle. Had he addressed his letter to the three tribes visibly extant—Levi, Judah, and Benjamin, it would have been truly remarkable, since so small a number, comparatively even of them, submitted to the claims of Jesus of Nazareth, their true Messiah;—but that he should “ greet the *twelve tribes* which are scattered abroad,” has long been to me a matter of astonishment, and upon which few commentators, I humbly apprehend, have offered any thing that is satisfactorily conclusive. There is, however, a mode of interpretation, which, if applied to this portion of Holy Writ, as well as to some others, will, I conceive, surmount the difficulty, and render the purport of many passages therein plain and intelligible—and that is, by regarding this Epistle more in the light of a prophecy, than as only referable to the circumstances of the parties to whom it was at first communicated,—and looking at it thus, it reaches to the very end of time, and may possibly embrace the humble and devout, yet persecuted and oppressed, remnant of the seed of Abraham, who shall be among the first to hail Messiah on His august assumption of the “ kingdoms of this world,” as His own rightful property, when He shall reign for ever as “ King of kings and Lord of lords.” In support of which view, the first eight verses of the

fifth chapter seem to offer an abundant testimony :—
“ Go to now, ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted, and your garments moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the *last days*. Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” A point especially worthy of notice herein is the mentioning of *the time* when the oppressor should be judged, and the oppressed be delivered—at “*the coming of the Lord*.”

Fourthly, in Revelation vii. 2—4. “ And I saw another angel ascending *from the East*, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of *all* the tribes of the children of Israel.” These declara-

tions are deeply mysterious and solemnly interesting—and, truly, the whole book itself whence they are taken most peculiarly possesses that character; and in studying which the remotest approach to a merely speculative spirit should be prayerfully guarded against. Nevertheless, in humble and childlike dependance upon the teaching of the Holy Spirit, much, very much, of the Divine mind may be ascertained—"He will shew you things to come;" which shall be for the profiting and edification of the "body of Christ"—the Church. I know of no interpretation which can justly and legally set aside the obvious bearing of this important passage of God's most holy word. It may be spiritualized—it has been so, and will admit of it, I readily acknowledge, as will also the greater portion of the Sacred Volume; yet, after all, we cannot annihilate, nor evade, the *first* and *prominent* import of this and of every other announcement of Scripture. Spiritualizing is highly profitable—allegorizing is peculiarly instructive—but a *total* destroying, or explaining away of the simple and *primary* meaning, is not, I humbly believe, according to the mind of God.

We have here, then, the sealing and preservation of a definite number of "*all the tribes* of the children of Israel;" and, Fifthly, what was their destiny is beautifully and impressively set forth in the first five verses of the fourteenth chapter—"And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne,

and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the *first fruits* unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." And by what means their deliverance from captivity was effected is stated, I conceive, in Rev. xvii. 12. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of *the East* might be prepared;"—whercin, also, there appears to me a striking allusion to the parties mentioned in the seventh chapter and second verse, whose locality is ascertained by the ascension of the angel "*from the East*;" and that they should be called "kings" seems to accord with their princely origin as descendants of Jacob, and thus spoken of in Lamentations ii. 9:—"Her king and her princes are among the Gentiles." See also Psalms xlv. 16, and xlvii. 9.

As the term "*the East*" bears so notable a prominence in Scripture, and is so fraught with import to the devout Jew—towards which his fondest feelings, his brightest anticipations, and most ardent longings are all concentrated, it may be of no small moment to dwell upon it a little further. We shall, therefore, notice a most interesting portion of sacred history, wherein it is rather largely treated upon; and concerning which so little, I apprehend, has been advanced that is of a satisfactory character.

It is recorded by the evangelist Matthew, that “when Jesus was born in Bethlchem of Judea, in the days of Herod the king, behold, there came wise men *from the East* to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him.” A commentator of the last century has remarked that “the most approved opinion seems to be that” these wise men of the East “were of the Persian Magi, among whom some tradition seems to have obtained of a great prince at that time about to come into the world, which might arise from Balaam’s prophecy, or from their acquaintance with the Jewish Scriptures.”

The fact that there existed “wise men in the East,” prior to the revolt of the ten tribes, in no measure lessens the probability of the settlement and continuance of the latter in China; but might, on the contrary, operate with attractive influence upon the more devout Israelites, many of whom had, doubtless, in their possession all the then extant portions of the Holy Scriptures—reaching to the time of the prophet Isaiah and others, and would embrace nearly the whole of the book of Hosea, it being especially addressed to the ten tribes previous to, but the import of which reaches far beyond, their captivity by Shalmaneser,—so that being provided with these important data, the “wise men” with whom the captives would become acquainted, might by diligent study, together with their knowledge of Balaam’s prophecy, which we suppose they already possessed, turn them to advantage touching some of the most prominent prophecies, relating either to the future polity of the Jewish nation, or, as in the passage above cited, to the appearance, circumstances, and character of the promised Messiah.

Thus, whilst the dispersed of Israel had, it would seem, forgotten the God of their fathers, the Lord was pleased, in infinite goodness and wisdom, to put it into the hearts of those among whom they resided, and who were not *nationally* His people, to preserve those ancient and sacred records, and to excite an ardent expectation of those events which were specially foretold therein.

From the inquiry which the wise men made on their arrival at Jerusalem, it is evident that they had previously been in possession of minute and prophetic intimation of the person, character, and situation of Him whose star they had seen in the East. And in looking for Him as one that should be "born of a woman," we are led to infer that their knowledge of Israel's King extended further than the limits of Balaam's prophecy, and induces the conclusion that they were well acquainted with the burden of the *first* promise which it pleased the Lord to reveal unto our fallen parents, Adam and Eve—"it (the seed of the woman) shall bruise thy head." See Gen. iii. 15. That portion of the prophecy by Balaam which involves our present topic runs thus—"There shall *come* a Star out of Jacob, and a Sceptre shall rise out of Israel," and "out of Jacob shall come he that shall have dominion." Num. xxiv. 17, 19. And, before taking leave of the prophecy itself, I would remark, that the contents of the twenty-fourth verse seem to bear significantly upon the destiny of China—"And *ships* shall come from Chittim*, and shall afflict Ashur†."

* Descendants of Javan, a son of Japheth, who, being islanders, were expert in navigation. Gen. x. 4.

† The principal oppressor of Israel; and may have an ultimate reference to Babylon, in its most enlarged signification.

But the wise men had a higher errand to fulfil than that of merely finding out the *infant* King of the Jews,—"We are come," said they, "to *worship* him;" thus testifying their belief in His Deity, and that too, at a time when He lay an helpless babe in a manger at Bethlehem; and though urged by Herod to return to him with information respecting the abode of the glorious and infant King of Israel, the wise men were "warned of God" to depart to "their own country another way." And can we suppose that these wise men would remain silent on their arrival in "the East," relative to the accomplishment of their mission, and the wonderful things they had witnessed in connexion therewith? No, but we may justly conclude that they would make known to their countrymen both what they had seen and heard in the land of Judea. It is true their communications with the Jews were exceedingly circumscribed—their abode in Jerusalem of remarkably short duration—and their visit to Immanuel, it may be, was for a still shorter period;—yet, although this might have been the case, it in no measure gives room for a reflection upon the character of the wonderful Person visited, nor does it in the least degree lessen the import of their message to Him.

What effect their report had upon the minds of their countrymen, we possess no direct account of; but that they themselves were deeply impressed by what they had been eye-witnesses to, we can entertain no doubt. They could not, certainly, set forth so full a gospel as the Apostles were enabled to do, both on and after the day of Pentecost;—nevertheless, to proclaim the Messiah—Israel's King, they had full ability;—yet it is truly remarkable, that in the very loca-

lities where we suppose these wise men to have had their residence, there should have been, and still remains, such an apparent destitution of the knowledge of "the only true God, and of Jesus Christ whom he hath sent." And these localities, I am strongly inclined to conclude, are embosomed in that anciently organized, deeply mysterious, and increasingly interesting country—CHINA;* whose social order, domestic economy, national unity, and continuous prosperity, stamp her inhabitants with a character, which, the more we contemplate, the more is our astonishment excited. There are other features also, in that wonderful people, which equally engage our fixed attention,—their progress in the arts—their attainments in science—their laudable standing in literature—together with their possession of other praiseworthy acquirements; all these are points which, when we consider their great distance from those countries which are universally allowed to claim priority of rank in civilization and every consequent refinement, powerfully draw forth our admiration of them, and justly demand our unreserved encomium.

But, alas! notwithstanding their possession of the chief constituents of temporal comfort and aggrandize-

* "On the altar of a Chinese temple, behind a screen, is frequently a representation, which might answer for that of the Virgin Mary, in the person of *Shin-moo*, or the sacred mother, sitting in an alcove, with a child in her arms, and rays proceeding from a circle round her head, with tapers continually burning before her. The resemblance of the worship of the Chinese to the forms of the (Roman) Catholic Church, in some other particulars, has been, indeed, thought so striking, that some of the missionaries have conjectured, that the Chinese had formerly received a glimpse of Christianity from the Nestorians, by way of Tartary."—*Kelly's Universal Geography*, p. 44.

ment, they are a people *given* to idolatry, and have hitherto remained inaccessible to the introduction of the gospel of Jesus, the Son of God—the Christ, “which should come into the world;” and whose is the *only* name “under heaven given among men whereby we must be saved.”

There is, however, a prominent peculiarity discernible in them, which leads one to infer that they have been either associated with a people who really possessed the knowledge of the God of Israel, or may themselves, in some way or other, have received mangled traditions regarding the Sacred Record, and of Jehovah’s once beloved people—the descendants of Abraham;—for it is manifest, by a reference to some of their books on morality and religion, that an acquaintance with the Holy Scriptures, such as that above described, must have greatly prevailed amongst their devout and learned men—translated specimens of which we frequently meet with in the newspapers of the present day. And I am inclined to refer that chaste little treatise, “The Economy of Human Life,” to the theology and literature of China, rather than award the palm, as is usual, to my own countryman, Robert Dodsley;—its style is so strikingly eastern—also the purity of expression and sublimity of thought so richly displayed throughout, give it an attire so nearly approaching in likeness to the Book of God, particularly the Psalms of David, that I know of no uninspired* production comparable with it. This impression has been long entertained by me, and in which I have become more confirmed by recently

* Excepting the Apocrypha;—its claims to inspiration being still opposed, I believe, by every Christian community.

meeting with an edition of the above-named work, whose title and preface claim for it such a character; and although this may be still disputed by the friends of our English author, I am, nevertheless, inclined to abide by my own conviction respecting it. Besides, the natural objects made use of, the more forcibly to illustrate the author's meaning, and to insure attention, are exclusively the property of far distant climes,—as, for instance, “He riseth like the palm-tree”—“The perfumes of Arabia breathe from her lips”—“So shall he rise like a cedar on the mountains”—“Go to the desert, my son; observe the young stork of the wilderness”—“The piety of a child is sweeter than the incense of Persia offered* to the sun; yea, more delicious than odours wafted from a field of Arabian spices by the *western* gales”—“He would eat of the almond, but hateth the trouble of breaking its shell”—“As the camel beareth labour, and heat, and hunger and thirst, &c.”—“As the ostrich, when pursued, &c.”

But we leave this part of the subject which may be considered rather as a digression than otherwise, and proceed to examine an interesting testimony, which although not allowedly Canonical, is in striking harmony with many portions of holy writ, and especially agrees with much that is contained in the Book of the Revelation. We read in the thirteenth chapter of the second Book of Esdras (Apocrypha) that the prophet was the subject of a remarkable dream, the account of which commences in the second verse, and is continued to the thirteenth inclusive. In the fifteenth verse he expresses a desire that the interpretation of

* Agreeably to the Ritual of the Zendavesta.

the dream may be shewn him, and is promised, in the twenty-first verse, that his request shall be granted; the fulfilment of which begins to be detailed in the twenty-fifth verse, and closes in the fiftieth. But that portion of the interpretation which I would particularly notice, and which bears conspicuously, as I conceive, upon the subject mainly under consideration, is contained in the following range of verses—namely, from the thirty-ninth to the forty-seventh inclusive; and we will now, after giving the quotation in full, look at it in order :—“ And whereas thou sawest that he gathered another peaceable multitude unto him; these are the *Ten Tribes* which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a *further country*, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into *Euphrates*, by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of* a year and a half; and the same region is called Arsareth. Then dwelt they there *until the latter time*;

* By the length of time required for the performance of their journey, I am the more inclined to conclude that the native land of the “wise men of the East” (Matt. ii. 16.) was China, rather than Persia—for Herod had ascertained, by enquiry, that two years had elapsed since the time the star first appeared to them.

and now when they shall begin to come, The Highest shall stay the springs of the stream again, that they may go through : therefore sawest thou the multitude — with peace.” Here, then, we have, first, a mighty and glorious conqueror set forth, whose character is vividly depicted in the preceding portion of the chapter,—and, secondly, his gathering “a peaceable multitude unto him,” which are the ten tribes—he having opened up a way of return from their late place of abode, named Arsareth, which was evidently situate in “*the East ;*” and by the length of time required to reach it, namely, a year and a half, it is equally manifest that China may have been the locality fixed upon,—nay, could have been the *only* one, since its eastern boundary is exclusively marine, and reaches westward 1030 miles, which distance would be partly additional to their journey from the Euphrates ; and being so large a company, it is not to be expected that their movements would be so accelerated as to reach their destined settlement within a shorter period. And that they should have fixed upon an uninhabited spot, does not militate against the probability of their future advancement to a desirable position of national importance, and of forming eventually the nucleus of a well organized government, or of being instrumental, by their superior advantages, in raising the Chinese Empire itself to its present character and standing. A difficulty, however, seems here to be presented, inasmuch as it is said, “that they would *leave* the mul-

The statement of distance by Esdras commences from the eastern side of the Euphrates—adding to which the journey from Jerusalem, there appears to be, on these grounds, a striking correspondence in the localities, as mentioned both by Matthew and Esdras.

titude of the heathen to go forth into a further country, where never mankind dwelt:"—how then, it may be asked, can we account for their being amalgamated with, and subjugated to a government holding its sway over so multitudinous a people, and so completely immersed in idolatrous practices? In reply to which it may be observed that it is not unlikely for this company of Israelites to have been overcome through the craft and envy of that once powerful people, the Tartars—whose interest and influence in the dynasty of China, still reside in the person of the present Head of the Celestial Empire.* And having alluded to Tartary, it may not be uninteresting here [to adduce the combined testimony, which I have extracted from "The Churchman," of two eminent writers respect-

* "With respect to the state of Judaism in this empire, (China) the Jews, who many ages ago inhabited a part of the country, have, at this period, (1815?) a synagogue at Kai-fong-fou, the capital of Honan. They were visited, in the year 1704, by an Italian Jesuit, named Gozani, who had several conferences with them. They permitted him to enter their *sanctum sanctorum*, reserved only for the high-priest; and shewed him twelve little tabernacles, or presses, in which were deposited their sacred books. Among these was a book, written in beautiful characters, on long sheets of parchment, rolled round several wooden rollers. This was their Pentateuch, which, they said, was miraculously preserved in the time of a great inundation, that happened in 1643, when the whole city of Kai-fong-fou was laid under water; but as the leaves and characters had sustained some injury from the water, the chief officers of their synagogue had caused twelve copies of it to be taken and deposited in the tabernacles.

Exclusive of the above manuscripts, they had numbers of small volumes, in old chests, containing extracts from the Pentateuch, and fragments from other sacred books. However, they said they had lost several of their canonical books at the time of

ing it, and of Israel's connexion therewith.—Lord Royston says, with reference to Koraz Bazaar, “ This place is remarkable for being the only Jewish town *without a mixture of Christians in the world*. They are all manufacturers, and sell their wares through the Crimea, and are generally esteemed for an honourable people. They are of the sect called Karaites, and look on the Jews as heretical: for they acknowledge only the text of the Old Testament, and reject the traditions which the others consider of equal force with the Law. This circumstance led me to imagine that their name was derived from the Hebrew Kara (to read); whereas I am well convinced it is from the Turkish Kara (black); for they wear a long black dress peculiar to themselves, and the name of their town in Tartar or Turkish, which are only differ-

the inundation. Gozani, upon comparing their Pentateuch with a Bible he carried with him, found an exact agreement between them, with regard to chronology, as well as the age and genealogy of the Patriarchs. In other respects, the text was much corrupted.

Gozani relates, that, from an allowed tradition amongst them, their ancestors entered China under the dynasty of Han, which commenced 206 years before Christ, and continued on the throne 426 years: so that in this wide space of time we must place the uncertain epocha of the first settlement of the Jews in the Chinese empire. They adhere stedfastly to most of the ancient ceremonies enjoined by the law of Moses, as circumcision, a strict observance of the Sabbath, and of other feasts, particularly that of unleavened bread.

When they read the Pentateuch in the synagogue, they cover their faces with a transparent veil, in memory of Moses, who descended from the mountain with his face covered. They also eat the paschal lamb, and abstain from blood”—*Kelly's Universal Geography*, page 44.

ent dialects, means 'the Black Market.' They have settled in Crim Tartary from time immemorial, and assert that they settled there before the Babylonish captivity, which I myself am inclined to believe, for they not only reject the Rabbinical interpretations, but also the Chaldee paraphrase, which was necessary after the return from Babylon, when the people had forgotten Hebrew." Of the same colony, Dr. E. Clarke speaks thus:—"We are highly interested by the singularity of having found one Jewish settlement, perhaps the only one upon earth, where that people exist separate from the rest of mankind, in the free exercise of their ancient customs and peculiarities."

But to return to the vision of Esdras, or rather its interpretation; upon which we may remark, that it does not ensure that the state of the ten tribes in that distant region shall be one of entire quietude; but that, on the other hand, they might be exposed to subjugation and tyrannical oppression by the despots of surrounding countries, seems to have been actually realized by them from what is said in the twelfth and thirteenth verses of the chapter, particularly the latter verse—"and there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered,"—and these, I apprehend, comprise the "peaceable multitude" which "the man," that had "come down from the mountain," called unto him. And we again notice that this scene succeeds one of awfully terrific conflict which "the same man" had held with "a multitude of men out of number, from the four winds of the heaven," which were gathered together "to subdue the man that came out of the sea;" but which multitude he had overcome by "a

blast of fire" which "he sent out of his mouth," and by "a flaming breath out of his lips," and by "sparks and tempests" which "he cast out of his tongue." And with the greater portion of these declarations there is a wonderful correspondence in Rev. xvii. 14. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful:" also in Rev. xix. 14—19, "And the armies which were in heaven, followed him upon white horses, clothed in fine linen, white and clean. And *out of his mouth* goeth a sharp sword, that with it he should smite *the nations*: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written, *King of kings and Lord of lords*. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army." That there exists such a correspondency between these declarations and the Book of Esdras, I feel persuaded, is indisputable; and most instructive and profitable, I trust, the Lord hath made this exercise of scriptural research to my own soul—to Him alone, then, be the glory.

Having made so extensive a quotation, a little way back, from the Second Book of Esdras—a book, the canonicity of which is disallowed—its presence (as also the other Apocryphal books) in some Bibles inadmissible—and whose very existence has long had the *popular* sentence of proscription passed upon it—and having commented thereupon somewhat at length, it becomes me to state my reasons, wherefore I have thus paid it such deference.

I am not prepared unhesitatingly to pronounce it to be of Divine inspiration;—but when I meet with a quotation in the New Testament Record, whose place is undiscoverable in the acknowledged books of the Old Testament canon, but which is readily found out in this Second Book of Esdras, I feel myself compelled to relinquish my long established prejudice, and to pay it a regard, which, if not already of an equal stamp to that which the holy Scriptures pre-eminently claim, still is of such a character, that I am, as it were, constrained to give it my most cordial approval, and inclined eventually to make subscription to its more than human authority.

The quotation to which I have alluded was employed by Him who is emphatically called, “The Word of God,” and who could not possibly err in *His* application of Scripture testimony; and is contained in the Gospel by Luke, the eleventh chapter, forty-ninth and fiftieth verses:—“Therefore also *said the wisdom of God*, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, *may be required of this generation.*” In addition to which I shall also present its parallel passage taken from the Gospel by Matthew, the

twenty-third chapter, thirty-fourth verse, wherein the same glorious Speaker sets aside the prophetic style observed in Luke, and directly personates Himself as "the *wisdom* of God," thus — "Wherefore behold, *I* send unto you prophets, and wisemen, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Now comes the Apocryphal passage in question, and occurs in 2 Esdras i. 32, namely, "*I* sent unto you *my servants the prophets*, whom ye have taken and slain, and torn their bodies in pieces, *whose blood I will require of your hands, saith the Lord.*" Nor is this all, for there is much that precedes, and much that follows the passage that strikingly supports and confirms the correspondence which I have thus attempted to exhibit. It is stated in the three following verses, 28, 29, and 30,—"Thus saith the Almighty Lord, Have not I prayed you as a father his sons, as a mother her daughters, and a nurse her young babes; that ye would be my people, and I should be your God, that ye would be my children, and I should be your father? *I gathered you together as a hen gathereth her chickens under her wings*: but now, what shall I do unto you? I will cast you out from my face;" and in verse 33, again, "Thus saith the Almighty Lord, *Your house is desolate.*" These quotations pointedly agree also with Matt. xxiii. 37, 38, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together,

even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate." Before finally taking leave of this portion of the Apocrypha, I would just notice that more mention is made of "*the East*" in 2 Esdras i. 38, 39, "And now, brother, behold what glory ; and see the people that cometh from *the East* : unto whom I will give for leaders, Abraham, Isaac, and Jacob," &c. And I cannot here forbear adducing a testimony, which appears to me so astonishingly confirmatory of it, from Luke xiii. 28, 29, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from *the East*, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." But to do justice to the book, and to shew its agreement with the holy Scriptures, would require a continuous commentary from beginning to end, and of which, I apprehend, it is truly worthy. The Puritans did not hesitate to make reference to the Apocrypha ; nor was its use in the service of the Church of England abolished before, I believe, the commencement of the last century ;—its entire extinction, however, had been completed, but for the recent reprint of it by the Queen's printers ; which step I am inclined to regard as an interposition of Divine Providence, inasmuch as one chief burden of apocryphal import bears so powerfully upon the "*signs of the (latter) times.*" Nor does this expression of my approval of those writings in any wise involve a necessary attachment to the errors of Popery which system, I am fully aware, still entertains their validity upon the same ground with that of the Old Testament.

Nevertheless, I go not to the Fathers of the Church, as they are called, whether they be Latin or Greek, to determine what is scriptural and what is not; neither do I trouble the Council of Trent or any other council to settle this point—although these, by the way, may have their use in a certain sense,—but I do find it profitable, when enabled implicitly and simply to abide by the plain, and kind, and gracious injunction of the Lord Jesus Himself, wherein He said, “*Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me ;*” — and God the Eternal Spirit, being our teacher and guide, we cannot err in our inquiries, but find in them this experience realized—“ The entrance of *thy words* giveth light.”

The eleventh chapter of Paul's epistle to the Hebrews, if I mistake not, is usually selected as an epitome confirmatory of the Old Testament canon—towards the latter end of which, it is worthy of remark, that the Apostle instances many examples of faith which are only traceable in the last book of the Apocrypha, as Heb. xi. 35, 36, “ And others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment.” See 2 Maccabees, vii. chap. throughout. Also the faith, courage, and success of the then Jewish deliverer, Judas Maccabeus, are evidently alluded to in Heb. xi. 34: “ escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.” See 2 Maccabees viii. 5, 6.

Let us now, however, recal our thoughts to the subject which more directly demands our fixed atten-

tion ; and in it are comprised the following particulars, namely, the antiquity, situation, present aspect, and ultimate destiny of the Chinese nation.

The empire "is generally allowed to have commenced 2500 years before the birth of Christ," which statement is doubtless incorrect, inasmuch as it would date its origin 152 years prior to the destruction of the old world by water—the "flood" occurring 1656 years after the creation of Adam ; and, since the confusion of tongues, and the national divisions of the earth were, probably, not effected earlier than 200 years after the deluge (Gen. xi. 10—21), it is further evident that such computation is erroneous. Touching the locality and situation of China, there is something very striking in the similarity of its appellation with that of *Shinar*—a term applied to the territory wherein the more immediate* descendants of Noah first organized a colony, and first built a city ; and although "the Lord scattered them abroad from thence upon the face of all the earth," it is further worthy of remark, that it still remained a settlement of no inconsiderable magnitude and influence—subsequent mention being made of it in the Holy Scriptures, as in Isa. xi. 11 ; Dan. i. 2 ; and in Zech. v. 11. Gurney, in his "Dictionary of the Holy Bible," thus concludes the article *Shinar*,—"Shinar may not only mean Babylonia, but *the whole countries whither the Jews have been for so many ages dispersed, and whence they shall be brought back at last.*"

* I have recently met with the following remark in one of our weekly journals :—"It is singular that when all nations who have attained any degree of civilization, have improved in their naval architecture, that the same proportions which are given for the ark of Noah, are still to be found in the junk of China."

The present aspect of China is a topic of deep interest, and occupies a peculiar prominence in the politics of every European power. Nearly all of them have their factories at the very gates of her chief port, and carry on an extensive traffic in her manufactures and natural produce—her teas, her drugs, her silks, her luxuries, and her curiosities, furnish the commercialist with cargoes, and the merchant with wares; and by long-accustomed usage, these eastern and far distant productions have become so common—as well in the peasant's cot as in the palace of the prince—that we are apt to regard them rather as the produce of our own native country, than as the fruit of an eight or twelve-month's traverse over swelling seas, and under a scorching sun.

But in the forefront of these various interests, England has been permitted to assume and to preserve a precedence which renders the contact of other governments with China of comparatively little moment; and upon her is seemingly devolved the important work of exploring the arcana of her truly mysterious constitution: and to her is apparently reserved the honour of presenting to the world an explication of the many difficulties by which historians, travellers, and philosophers have for so many centuries been puzzled and perplexed. England in this respect sustains a highly responsible office—the eyes of all are fastened upon her. Let her, then, be sensibly alive to the claims of present duty—let her look back with humble gratitude and adoring praise to the God of her mercies, who was pleased to regard her in her low estate, who in His kindness has been favourable to her, and has Himself upholden her through centuries of conflict and difficulty; and has, in His own good plea-

sure, raised her to an eminence which gives her priority of rank, possession, and influence among the nations of the earth.

O England! long hast thou been dandled upon the knees—largely hast thou been blessed with providential favours—graciously hast thou been dealt with—mercifully hast thou been borne with—much hast thou received—much therefore is, and will be, required of thee. But thou art not altogether faultless,—no, alas! thou art verily guilty, and art equally censurable with Jeshurun of old, who “waxed fat and kicked.” Thy political standing—thy naval and military achievements—thy moral, literary, and scientific acquirements—thy social order—but, above all, thy purer faith!—these have made thee vain, or rather, thou hast deified them, and hast forgotten Him from whom alone they came. Nevertheless, though thy delinquency be great, thou art still a favourite; and much, it may be, the Lord designs that thou shouldst do, ere He bring thee to a reckoning, and dismiss thee from His service. What projects, then, hast thou in hand for China? Wilt thou by dint of arms and threatening edicts compel her to resume her wonted traffic, and once more to call thee friend? Or dost thou think to subjugate her millions by thy superior skill, and then with eager grasp to seize her “gold and silver wedge,” and ransack her full treasury of precious stores?—Ponder well the claims of those who, though immersed in heathen darkness, are still thy fellow-men.

But to pass on to a consideration of the ultimate* des-

* “The Djahels, or ignorant class of the Druses, believe that the Deity was incarnated in the person of Hakem, caliph of Egypt, and that he will shortly appear again. He is to come, they think, from *China*; and to meet, fight with, and utterly

tiny of China—and here we enter upon a topic which, notwithstanding its intricacy and mystery, is one of growing interest; and are we not compelled to draw the following inference—that a government of so ancient a date—a people so closely united in patriotic bonds—a people who so studiously oppose the reception of strangers within their borders—a people so devoted to the will of their king, and so submissive to the legislative enactments of their rulers—a people so multitudinous in their numbers (being one-third the population of the globe)—a people so orderly, so domesticated, and so prosperous in their national affairs,—are we not, from these premises, forced to the conclusion that there must be a secret, a hidden something, in that astonishing people and country, which, when a free access into the midst of their territory shall have been effected or permitted, will tell, I humbly apprehend, not only upon their own destiny, but may also bear most solemnly upon the interests of every nation under heaven. And that such a crisis is approaching, many striking movements in other parts of the world, most pointedly indicate;—the most conspicuous of which is the recent and continued excitement among the Jews relative to the “coming of Messiah,” and touching the claims of the Gospel of Jesus;—many of them, especially on the Continent, have been convinced of the absurdities of Rabbinism; and, in many instances, several have been led to read the Scriptures for themselves, and to compare the Old

destroy all his enemies, at a place called the ‘Black Stone.’ The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world.”—Rev. J. Connor’s Tour—1819.

and New Testaments together; from which have resulted, under the blessing of the Holy Spirit, many true conversions to God from among that people. In addition to which feeling among the Jews themselves, a great stir amongst Christians on the behalf of poor Israel, has also been manifested, and still continues to increase throughout the length and breadth of our land. America has her Jewish Mission—many Christian communities on the Continent are also warmly espousing the cause of Israel's true welfare.

These marked movements, then, in the west, and the equally exciting position of affairs in the east—as well in India as in China—are *coincidences* which deservedly claim, and imperatively demand our attentive regard; but most loudly do they call upon the Church of the Lord Jesus “to watch” and “to be ready,” that “when He cometh and knocketh, they may open unto Him immediately.” The dominion and sway of the false prophet Mahomet, are also manifesting daily proof of their impotency, and the near fulfilment of their determined doom. Our monthly missionary intelligences supply an abundance of evidence on this point. Hindooism is on the wane—the Brahmins, consequently, are losing their authority. The chiefs of barbarous tribes, too, are becoming more friendly to the Gospel;—and thus, although the bondage in which prejudice holds them be so enslaving, and although they find a difficulty in totally forsaking the profane practices and impure religion of their fathers—there are, notwithstanding these naturally insurmountable barriers, thousands upon thousands, aye, and tens of thousands added to them, that are becoming disquieted in their minds touching their long-continued thralldom; but wherefore it should be

thus with them, they are at a loss to tell, and are equally unable either to suggest or to adopt plans for their complete deliverance*.

And what, it may here be asked, is the burden that most weighs down the spirit of the truly devoted and heaven-born missionary?—What is it that, next to the real prosperity of his own soul, makes him sigh and groan? What is it that peculiarly urges him to earnest supplication and importunate prayer—what is it that leads him more humbly and diligently to study the holy Word of God? What is it, we repeat, that so pre-eminently engenders these interesting and yet trying exercises?—It is this very state, we reply, of the heathen mind to which we have so briefly referred, that constitutes his chief and daily burden.

By the teaching and wisdom which “cometh from above,” he exposes the falsehood, absurdity, and impiety of their various systems—he shows them the demoralizing tendency of their principles—he compares them with the nature, character, and requirements of that most blessed and only just standard of right and wrong—the Holy Scriptures of the most blessed God—the God of Abraham, Isaac, and Jacob, and the God and Father of our Lord and Saviour Jesus Christ—the eternal and unchangeable Jehovah. He tells them of the Love of God in giving His only-begotten Son, that “whosoever believeth in him should

* “A miserable remnant in Persia (the Magi), unsubdued and unconverted by the Mahomedans, still cast their awe-struck eyes upon the sun, and pray that the dominion of Ahriman may cease in their native land, and the glorious appearing of Ormusd may speedily take place, so that they may be freed from the presence of the oppressor, and the day-star shine on earth a god as in days of yore.”—*Weekly Journal*.

not perish, but have everlasting life." He tells them what the Son of God became in order to accomplish the salvation of poor perishing sinners,—he tells them what He did, and what He suffered,—he tells them where He now is, and what He is doing, and what He will do—both as it respects His own believing people, and the final and everlasting condition of those who will not have Him "to reign over them."

These he tells them—but these are not all,—he exhibits to them, through the power of the Holy Ghost and in the grace of his beloved Lord, the blessedness and reality of that religion in his own soul, by "having his conversation honest among the Gentiles," and "as becometh the Gospel of Christ"—by living "soberly, righteously, and godly in this present world." This is the glorious testimony in which he shines as a "light in the world, holding forth the word of life"—submitting himself "to every ordinance of man for the Lord's sake." Not that he will compromise the truth of God to please men—no, but will, nevertheless, be anxious to possess more and more of that Spirit by which he may "be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

These are the great and important truths which he declares to the heathen from day to day—presenting to them at one time the terrors of God's most holy and righteous law—at another, beseeching them as an "ambassador for Christ," and praying them, "in Christ's stead, Be ye reconciled to God." But they remain undecided, sometimes unmoved. They are

mainly convinced of, and hesitate not to acknowledge their error—they readily allow the superiority and pre-eminence of the Gospel of Jesus—but here, alas! they stay; although, to the glory of God's grace, a solitary one here and there, surrenders himself and makes confession of "Christ, the Son of the living God." The mind, however, of the Spirit-taught missionary is greatly distressed and bowed down by this state of suspense; and the "tarrying of the vision," which, although he knows it is for "an appointed time," makes him frequently cry out, "Lord, how long?" "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." And thus, at last, he is willingly contented to wait "until the Spirit be poured upon us (and upon them) from on high," when "the wilderness shall be a fruitful field, and the fruitful field be accounted for a forest."

Nor are the anxieties of the faithful minister *at home* of a less painful character. On each returning Lord's day he proclaims the glorious Gospel of the blessed God;—he rebukes—he warns—he exhorts—he instructs—he is "instant in season and out of season"—he personally visits the people—he affectionately advises them—he fully communicates with them in the spirit of his glorious Master,—but where are the fruits of his labours? Are sinners arrested—are many concerned—are numbers truly converted? Nominal profession continues—church-membership increases—churches are frequented—chapels are filled—important Societies are established—labourers itinerate in all directions; sometimes attaining to the unroofed attic, descending the dingy cellar, or traversing the country

village, with the message of Divine love and salvation. But do they meet with corresponding results? Is the holy Word of God more attended to? Is the Lord's day more honoured? Is the world, with its vanities, more forsaken? Is heaven, with its realities, more attractive? Do Christians love each other more—and do they shine with more lustre as “lights in the world,” “as a city set upon a hill”—as “the salt of the earth” than heretofore? In reply to all which, whatever may be said to the contrary, it may be unhesitatingly affirmed, that a lamentable dearth of vital godliness sadly overspreads our long indulged and highly favoured land ;—profanity—infidelity—blasphemy—pollution—oppression and tyranny—abound among the enemies of the Lord Jesus: whilst lukewarmness, inconsistency, and worldly-mindedness are undeniably manifest amongst the professed followers of the “Lamb of God.”

If then, notwithstanding a faithfully preached Gospel—devoted ministers—a dispensation of pure doctrines—the organization of useful institutions ;—if, notwithstanding these advantages and privileges, there be an evident increase of wickedness, and a grievous decay in spirituality throughout our population, it becomes important to agitate seriously these two questions amongst those who really “sigh and cry” for the “abomination that maketh desolate,”—1st, What has occasioned this state of things? and 2nd, What will remedy it? an answer to the latter of which, I humbly apprehend, is contained in the following declarations of the Word of God :—“Ye that make mention of the Lord, keep not silence. And give him *no rest, till* he establish, and *till* he make *Jerusalem* a praise in the earth,” Isa. lxii. 6, 7. “Tarry ye” (in the city of

Jerusalem) “*until* ye be endued with power from on high,” Luke xxiv. 49. “But ye shall receive power, *after that* the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto *the uttermost part of the earth*,” Acts i. 8. “These *all continued with one accord in prayer and supplication*,” Acts i. 14. “For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, *wait for it*; because it will *surely come*, it will not tarry,” Hab. ii. 3. “*Until* the Spirit be poured upon us from on high,” Isa. xxxii. 15. “Thy kingdom come. Thy will be done in earth, as it is in heaven,” Matt. vi. 10. “Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. *Nevertheless* when the Son of Man cometh, shall he find faith on the earth?” Luke xviii. 7, 8. See also Luke ii. 25; Ps. lxii. 5; Hosea xii. 6.

Before, however, dismissing this part of my subject, I would make the following observations:—that the faith of the Jewish church prior to the incarnation of the Lord Jesus, and even during His sojourn upon earth, was exceedingly low; yet, look at the Pharisees and other zealous sects,—the *externals* indicated prosperity—the form of godliness was presented—but, alas! the power, the vitality, the reality was wanting! Look at the Christian church now, and what will it be at the Lord’s second coming? “Shall he find *faith* on the earth?” The nearer the source of primitive simplicity, the purer the church; and *vice versa*—but with this notable admixture, that the “*form* of godliness” rather increases than otherwise—“five of them were wise, and five were foolish.”

As it is my wish, in concluding this little Treatise, to leave the chief topic of discussion uppermost in the minds of my readers, I would submit to the notice of the disciples of Jesus a few testimonies from the prophecy by Jeremiah, inasmuch as they bear upon, according to my view of their enlarged import, the character, present state, and ultimate destiny of China, and still further, it may be, of the world itself.

The fiftieth and fifty-first chapters most minutely and awfully set forth the following particulars:—The Lord's intended and threatened judgment upon Babylon—The redemption of Israel out of her oppressive hands—His severe judgments against Babylon *in revenge of Israel*—Lastly, her desolation, and irrecoverable fall.

The term Babylon is one of extensive signification in the Scriptures of truth. It not only denotes the once splendid capital of Chaldea, but is applicable, as well, to every species of tyranny, which has for its support the wealth of the mighty—the craftiness and fraud of false teachers,—and an ignorant and, consequently, a superstitious people, upon whom they can bring their machinery to operate. It can make a gain of souls, as well as the experienced merchant can succeed in his bargains,—it can speculate in the bodies of men with as much delight as the farmer experiences when returning from the market with a full pocket,—it can enlarge its territory as unconcernedly as the husbandman can take his morning's walk to his daily toil,—it can spill the blood of saints,—it can exalt itself to heaven, or attempt to do so, and even defy “the King of kings and Lord of lords.”—

This is Babylon—whether literal or political—whether corporeal or spiritual.

But to come more immediately to the subject as contained in the chapters referred to. And we remark first, that a "declaration" is to be made "among the nations"—a "standard is to be set up"—proclamation is to be issued, and "no concealment" to be allowed. The burden is, "Say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces."

Announcement is then made that her land shall be invaded by a *northern* nation, and that her desolation thereby shall be complete. But it is most important to notice further that "*in those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah TOGETHER, going and weeping.*" And I cannot forbear mentioning that we are here reminded of "the peaceable multitude" spoken of in Esdras—"some of which were sorry." But it is said again in Jeremiah—"they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

As it might, however, be considered too tedious to carry out a particular comment upon the contents of these chapters, although such an exercise would be deeply interesting, and might not be unprofitable, we will pass on simply to notice those statements which appear more especially to designate, and thereby to confirm, our original position.

Not only, then, was one nation to be the instrument of Babylon's destruction, but "an *assembly* of great nations from the *north country*," did the Lord determine to raise, and cause them to come up against her.—Her prosperity and pride are vividly depicted,—her *walls*

are to be thrown down—her husbandry to be demolished;—but in the midst of all which the Lord is mindful of, and bears tender remembrance towards, “scattered Israel,” and declares that “He will bring him *again* to his habitation.”

The “store-houses” of Babylon are to be opened—the time of her visitation is come; but here again we see Israel in close contact with these terrific movements—“The voice of them that flee and escape out of the land of Babylon, to declare *in Zion* the vengeance of the Lord our God, the vengeance of his temple.”—A cause of her threatened destruction was Babylon’s pride—“for she hath been proud against the Lord, against the Holy one of Israel.” It is most striking to observe, and I cannot forbear alluding to it, that the deliverance and redemption of Israel and Judah so minutely synchronize with the overthrow of Babylon, as in Jer. l. 33, 34. But to specify further those points which more directly correspond with, or rather represent the subject in hand—“a drought is upon her *waters*,”—look at the rivers and canals of China! and still to carry out our position, as we have partly observed before—“at the noise of the taking of Babylon, the *earth is moved*, and the cry is heard *among the nations*.”

Israel and Judah again noticed (chap. li. 5.)—Babylon’s influence among the nations, nay, even in *all the earth* (verse 7.) “*abundant in treasures*.” “The *wall* of Babylon shall fall.” Israel and Judah again thought of and counselled (verse 49, 50.)—Babylon’s high *fortifications* are vain (verse 53.) her “*broad walls*” are to be utterly broken, and her high gates to be burnt with fire. I humbly apprehend that these two chapters of Jeremiah are fraught with immense import,

and lead us far beyond literal Babylon ; indeed, the tenour and scope of this interesting portion of the Divine record seem to preclude so contracted and limited an application ; and that the particulars themselves sufficiently warrant, and sanction, a more enlarged interpretation.

Whether the Scriptures just commented on, and so scantily quoted, together with the remarks already presented in this little work, shall be the means of establishing the main point set forth therein, and of producing corresponding conviction in the mind of the reader, is not the province of the writer to determine ; but he sincerely hopes that some benefit may be permitted to result therefrom, inasmuch as it shall induce the true followers of Jesus to the exercise of more earnest and importunate prayer touching the burden of unfulfilled prophecy, particularly as it regards their own spiritual progress in the ultimate attainment of, through the power of the Holy Ghost, that blessed position wherein they shall be “like unto men that wait for their Lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him *immediately*. *Blessed* are those servants whom the Lord, when he cometh, shall find watching : verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, *blessed* are those servants.” *Amen*.

THE END.